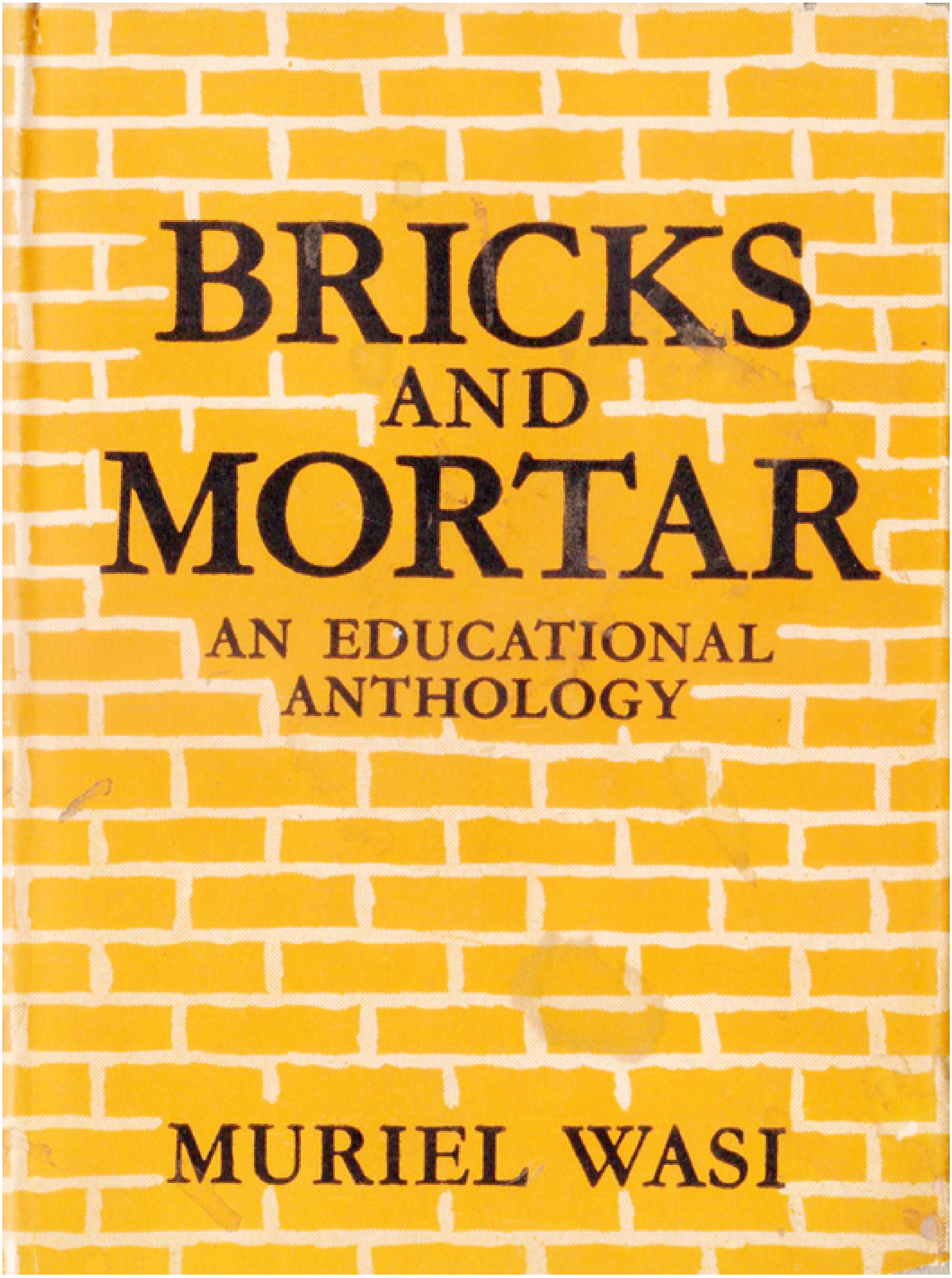

BRICKS AND MORTAR

AN EDUCATIONAL ANTHOLOGY

MURIEL WASI

Bricks and Mortar is a collection of educational articles written in the last seven years on themes and problems particularly relevant today to Indian education. The title takes its name from the first selection, originally published in three parts, that is indicative of the attitude of practical seriousness that the author takes towards the business of education in India today. Her approach to our educational problems is characteristically candid, as are the solutions she offers to the problems she examines. She does not shirk the unpleasant task of seeing and stating the size of a superstition, a defective tendency, or the sad inertia of educational custom. Her last word is, however, one of optimism, since her criticism is constructive and seeks to translate ideas into facts.

The articles take in secondary and higher education in its philosophic and practical aspects, the concepts of educational leadership, community responsibility and discipline, and the comparatively recent story of educational publicity. The articles have won wide support in India and elsewhere and have been published in Indian and foreign newspapers and journals.

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BRICKS AND MORTAR

An Educational Anthology

MURIEL WASI

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PREFACE

THIS SMALL BOOK on Indian education consists of twelve articles published in the course of the last seven years in Indian and foreign journals. Most of them have appeared more than once, first in a well-known daily and later in educational journals. "Bricks and Mortar," from which the book takes its title, appeared in a series of three articles in *The Hindustan Times* last year. "Teach English: What and How?" was also published serially in 1963 by *The Hindustan Times*. "Looking For Leadership" first appeared in *Surge* and was reprinted by the *Journal of General Education*, published quarterly by the University of Chicago Press. "The Translation of Plays" appeared in *Natya*, a well-known theatre journal; "Freedom and Authority," as a leading article in *Home and School*, a parent-teacher journal, and *Secondary Education*; "Rule of Three," in a special issue of *Educational Forum*, organ of the Central Institute of Education; "Teaching History in Indian Schools" in *The Hindustan Times* first, and later in *Teacher Education* and *The Youth Hosteller*. "Scholarships in Educational Planning" was published first by *The Statesman* and then by *Cultural Forum*; "Milestones in Educational Publishing" appeared first in *The Hindustan Times* and later in *The Education Quarterly*, the main periodical of the Union Ministry of Education.

The articles, that are relevant, represent a personal view, and are addressed particularly to teachers at various levels in India, and more generally to the Indian public.

MURIEL WASI

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1 BRICKS AND MORTAR

I

A SOCIALIST IN a forgotten novel, *South Riding*, by Winifred Holtby, says: "I believe in bricks and mortar."

He means a good deal more. He means that there can be no good education without good secondary schools; that there can be no good secondary schools without good buildings; that there can be no good buildings without good bricks and mortar.

A few days ago someone said that schools in tents are uncomfortable in a Delhi winter. They should be uncomfortable in all weathers in all parts of any progressive country. For, schools were no more intended to be run in tents than they were intended to be run in the rustic simplicity of revivalist education under trees. Only when you cannot pay for bricks and mortar should you think about tents and trees. But not till then.

And what you can pay for secondary schools depends upon how important you think secondary schools are to the making of the Indian nation. One reason for failure, and not the least important reason, is bad or inefficient schooling. Bad or inefficient schooling is directly related to many things, but one of these things is incontrovertibly bricks and mortar, the sheer business of building and building sensibly, not to pattern or model, foreign or native, but to a need, relevant, urgent, present-day.

One of the superstitions on which what I have called "revivalist education" (that sometimes mistakes itself for patriotic, national education) bases itself is that it does not matter much what your school looks or feels like if you have good teachers. But a school is more than an idea. A school is a fact, a physical fact. It is intended to cater not for an isolated genius who can live down his surroundings in a glow of ideas, but for a group of ordinary people, some young, some middle-aged, who are responsive to their immediate environment.

A school is also a social fact that cannot be overlooked. Even good teachers, teachers by choice and vocation, are apt to be impressed by classrooms and buildings that do not have to apologize for themselves. For even dedicated teachers, perhaps especially dedicated teachers, understand that good teaching in the long run, and by habit, is possible only in rooms and surroundings that sustain inspiration, encourage the interchange of thought and confer that "sense of the meeting" that makes bodies such as the Quakers a compact brotherhood.

Good schooling is directly related to good classrooms. Good classrooms are a function of space and sunlight, and sensible furnishing. They need not and should not provide for relaxation; they must provide for comfort adequate to learning with enjoyment. There is no conflict between instruction and enjoyment if classrooms are adequately equipped. The notion that instruction to be remembered must be administered in discomfort is purely masochistic and dated. We must not make a virtue of either poverty or austerity. Neither is in itself good.

When Sir John Sargent was in India in 1961-62 at the invitation of the Government of West Bengal, he was asked to report on the schools of the State. He did so. Recalling his impressions at a meeting later, he mentioned that it was of some importance that schools should be made to look attractive. A pretty school is the first step to a good school. Mark that. It is not the last, but the first step, for evidently there are things more vital to good secondary education than bricks and mortar. The point is that these things can be added to us only after we have bricks and mortar.

Some years ago I visited the Philippines and was taken round that household word of Filipino education—the Community School. It was an invitation to Indian educationists to think again. It was housed in a gaily-coloured building, with a frontage of brightly-coloured flower-pots, neat lawns and tall trees. There was about it a liberating sense of space that is so necessary for growing children, and a sense of light that is so necessary for growing minds. The children had every aid to enjoyment including a personality corner fitted with dressing table and mirror (with washing equipment) in which they could, without fear of prudery or rebuke, see that they were neat and clean and pretty. They were. They were not more intelligent than Indian children, perhaps they were less well-informed, but they enjoyed themselves. Work in school was stimulating, something to think about, laugh about, live for. The teachers were young and happy-looking, not weighed down with the cares of years and poverty and humiliation. There was comradeship, an awareness of beauty in surroundings as an integral part—undiscussed because assumed—of education.

They were called Community Schools because the community had in them a constant, physical, economic sense of participation. As a community is proud of its health services, so, it seems, a community may legitimately be proud of its educational services. For, the mind and the body of a people are not so easily demarcated in a progressive society.

The community maintained the school. With this stake in it, parents took care to see that their children's attendance at school was regular, that their clothes were clean, that they developed a sense of responsibility for the school's cleanliness. They did not break or damage the furniture; furniture was communal property. They did not throw litter about the garden; the garden was understood to be a place for flowers and greenery, not for banana skins, orange peel, and paper. The children were citizens in the making. That is what happens when a community participates in the raising and maintenance of brick-and-mortar schools.

There was a time, and that before 1947, when we could afford nebulously to say: "Let the government look to it." This is no longer sensible. If the schools that our children must go to are nonexistent, i.e. exist in tents or trees, it is the business of parents to see that buildings go up. It is the business of the community to see that specialists in school architecture advise on such matters as light and ventilation and sanitation and acoustics, on classrooms, commonrooms, auditoria, corridors, refectories, playgrounds, hostel facilities, parking space.

It is the business of the community to make sure that those willing and able to put up schools and keep them going in accordance with the highest standards of secondary education are allowed to do so. Only the community can, by the pressure of its indignation and the promise of unwavering scrutiny, create and keep such schools in being. And the community must insist not only on bricks and mortar but on the efficient use of both.

Efficiency implies beauty. A pretty school is the first step to a good school. Bricks and mortar are only a first step, but a necessary first step to good secondary education.

II

A good secondary school is a function of many things, and the first of them bricks and mortar efficiently used for the needs of a progressive country. Bricks and mortar are a literal and primary necessity for good secondary education.

But they are more than a literal necessity; they are a composite and symbolic necessity. For, they attract good communities of teachers and students, and a good secondary school needs both good teachers and good students.

Good teachers are neither born nor made overnight. Conversely, neither God nor teacher-training establishments can be blamed for bad teachers. A good teacher is the product of a good and sensible society. God makes him or her. A teacher-training establishment seeks to improve him or her. But only a good school of good brick and mortar can, with various added implications, keep good teachers good.

What elements cohere and jump to make and keep teachers good? The first is always a simple, physical ingredient, for the teacher is as much the product of a healthy body and mind as is the artist or the administrator. The teacher is a creature of environment. Environment stretches over a responsive childhood and youth, but even more over an adult professional teaching life. It is this last period for which teachers have to be guaranteed good working conditions.

An adequate salary is important to a teacher because it sustains, stimulates, enthuses, confers status and offers leisure that, by a process of rejuvenation, makes and keeps him receptive. A salary is not, however, the last word. A teacher who takes a job solely on its emoluments is making a rash decision. Much, more important than a pay-packet is the working conditions in which he teaches mathematics, she teaches history, they teach art.

What are these determining conditions? First, bricks and mortar skilfully used to make a good, modern, healthy, well-ventilated and functionally-inspiring arena of service. Next, the atmosphere that is created by wise administration. And this is as real, though not as tangible, as bricks and mortar.

For, a teacher more than most people is apt to be permanently and acutely aware of atmosphere. The fact that this is partly of her own making (I use the sex most appropriate to each context) she may overlook, but she knows that it exists, here, round her, in her, among the children she educates. Not all of this stems from a principal, but most of it does from a relationship between principal and staff, and from inter-staff relationships. Somewhere between the extremes of educational exuberance and educational lethargy is a zone of practical empirical educational sanity that yields the optimum dividends in teaching. To achieve this optimum is the business of wise educational administration.

What does it boil down to? To control but not to invade or unduly interfere. To watch over but not to peer or scrutinize. To advise but not to harass with counsel. To hold all strings with the necessary firmness but not to tug or slacken spasmodically. To be a living presence, to coordinate creatively, adding something to the several energies and talents of a staff—that is the business of the principal who stage-manages for good teaching, good learning. These things are not easy to achieve; they presuppose imagination, judgment, maturity. But they have existed and can be made to exist again and for ever.

The most exciting part of the Sputnik story was not, at least to a non-scientist, man's triumph over outer space. It was the immediate responsiveness of American education on this planet to what had just happened off it. Wanted—in effect it said—a revolution in secondary education, because from our schools stem ultimately the material that will not only conquer outer space but will force Nature to yield up her as-yet-undiscovered secrets.

Overnight then, the curriculum and the teaching methods were overhauled, particularly in science. American education, pledged to serve the demos, began to look again at the gifted child, the superior child and to make provision for him as well as for an all-round lifting of science standards in secondary schools. In a year or so, the world of American secondary education was literate and up-to-date, scientifically speaking.

Is there any evidence that we in India are responding as America did? We, too, have had our Sputnik in the recent Chinese invasion of India. But do we realize, as the Americans immediately did, that a revolution is needed in our secondary schools? And not in science only, but in the application of scientific method to all learning? With our usual imitativeness we have done and are doing something along the proven lines. We are investing in science teaching, in science teachers. We stress this in our speeches. We advise that. But what devastating impact do we make upon a complacent subcontinent?

The dynamic, passionate change of attitude that occurred in America has not been achieved to shake secondary school complacency out of its mediocre rut, to force it to pursue excellence, to tell it forthrightly that the old slovenly second-rateness is not good enough, and that nothing short of perfection will do if we are not to perish as an independent entity. It is not enough today to have good teachers; we need to have superlatively good teachers now and at all times.

In brass tacks what does keeping a teacher good imply? It implies a process of drastic in-service training in his subject-field, and this is particularly necessary over the middle years when men and women are apt to lose their personal skills. Teachers are kept good by a process of chiselling, and remaking that is a composite of day-to-day private study, effectively used library services, timely study leave, exchange with good teachers elsewhere in the country and with teachers from abroad.

To keep abreast of modern methods of teaching in science and language, mathematics and the social studies is the next vital thing. Every new technique must be explored and experimented with if only to test its suitability. We cannot afford to depend on dated information or dated teaching methods any more than we can afford to depend on outmoded military equipment.

It is not hard to see what is blatantly wrong with our schools today. The sustained critical habit of thought does not exist among our teachers. The object of education is to make men think clearly, think steadily, think deeply, think truly. The business of education is not to cause children to remember; it is to cause them to think for themselves. History bears out the educational judgment that those nations endure longest at a pinnacle of greatness (and not political greatness only) that have taught their people *how* to think, not *what* to think.

The *why* of every problem, whether in science or in the humanities, must be discovered in secondary schools if we are ever to recover from the parrot-ridden tradition that at present dominates our secondary schools.

The practising teacher's retort to all this is: "I have to get my children through the higher secondary examination. How do I do it without cramming all this information into them?"

And there is some force in the retort. For, information is at a premium in the higher secondary examination. This is so not as a corollary to, but at the expense of thinking for oneself, advancing an original view in preference to repeating a taught one, putting history to its correct use, which is to apply past experience creatively to a present predicament.

Here is an educational problem that must be faced candidly, coldly, clinically. If the examination is bad, reform or scrap it. But do not let it rob teacher and taught of what your brick-and-mortar school was raised to achieve—the pursuit of *why* things are as they are. There is no conflict between accurate learning and original thinking. The problem is one of stress, not of basic incompatibility. The critical habit of mind must at any cost be developed in secondary school children, now, immediately, even if this means casting overboard the long tradition of unthinking reverence that besets them in their homes, and that keeps the gods of yesterday on pedestals that should long since have been smashed.

III

Bricks and mortar attract communities of teachers and students and a good secondary school needs both good teachers and good students.

Are our students in the secondary schools, by and large, good? No, they are not. And to say this is not to denigrate or to blame them. It is merely to state a fact. I doubt if there is any system of secondary education in any progressive country of the world that produces students so unfit for employment at the terminus of secondary education and so unfit for admission to a university. Why?

I have already indicated one part of the answer. There is no alternative to good instruction in education, and good instruction is a compound of two things: first, a factual knowledge of a subject;

second, a knowledge of methods of teaching that subject. We lack both in the sciences as well in the humanities.

What we lack outside this necessary field is even more serious, for we lack the ability to make responsible men and women out of intellectually promising material.

And this brings us to what is inevitable in any discussion of what bricks and mortar are required in the long run to do for human beings—the building of character.

Let me say at once that it is not, and never has been, necessary to tie up character-building and the necessary morality that underlies it with religion. Children from religious and pious homes are frequently more trivial, less truthful and less dependable than their opposites from agnostic homes in India.

Another ghost that needs to be laid at once stalks surprisingly through intellectual homes. It is that if teaching is intrinsically good, it is not necessary to think of character-building as an activity by itself. In practice, this is a wholly fallacious view. Children outstandingly good at mathematics, who have had the good fortune to get good teaching and the good sense to respond to it, are often dishonest, given to subterfuge and intrigue and are deeply impregnated with inherited prejudice which is the negation of mental and moral clarity.

One of the most entertainingly profitable occupations for anyone anxious to analyze what is wrong with our secondary schools today in terms of character-building is to glance at the stream of fiction that has been, and is being, produced in the United Kingdom for adolescent girls. The British have produced from a variety of sources, some public, some private, novels for girls in which there appears to be tacit agreement on the essentials of character for their society. Angela Brazil, Dorita Fairlie Bruce, Sheila Stuart, Monica Marsden, Margaret Biggs and even Enid Blyton imply in their books a code of thought and behaviour that Britain expects of her schoolgirls. They must be kind and learn to live together. They must be honourable and, in matters affecting personal and public integrity, above reproach. They must be loyal to people and to institutions. They must develop proportion with a balance between true seriousness and necessary fun and laughter. The nicest girls in these books of high morality are surprisingly not stodgy or repellantly moral; they are attractive, helpful, competent and collectively aware of their neighbours.

What have we in India done to produce a comparable stream of fiction that portrays living to fit our needs in 1964? Nothing, for if we had done something in the sixteen years of our educational independence we would by now have something to offer our children that is based in India and springs naturally out of it.

What code should be inculcated into Indian schoolgirls today? A code written or unwritten (that is, implied) on these lines:

> First, the need to speak and act the truth under all circumstances without reservation, without compromise, without subtlety and without distinction.
>
> Second, the need to develop a sense of responsibility for oneself and the community one lives in, the quality of dependability, the capacity to recognize and to honour a commitment.
>
> Third, the need to develop conscious leadership with a sense of humour to offset and destroy self-importance. This leadership must be based on courage, fearlessness and dependability.

Unless we can adopt such a code and make it, through literature, second nature to our children, cultivating it in the formative years that are spent in secondary schools, we will not have the kind of nation that takes crises in its stride. Pride in one's country is not automatic. All praise, all love, it seems, needs human meriting. Patriotism, which is pride in all that lies behind the life of a people as also what lies within it, cannot be achieved permanently on a high emotional plane unless it is rooted in the strong habits and convictions of everyday living. And everyday living grows out of everyday schooling.

If I have particularly stressed a code for girls, it is for two reasons. First, I know more about girls and their upbringing than I do about boys, and have read more literature about girls than about boys. But there is a better second reason for the point that I make. Unless we take the business of girls' and women's education more seriously than we have done in the past, we run the risk of educating individuals but not families or a nation. Sheer economic necessity must now drive us into educating girls with a compulsive urgency that will take no refusal. For, women have an extraordinary way at all ages of setting implicit standards in and for society. Frivolous women make frivolous societies. Educated women make educated societies.

This, then, is the final moral of the bricks and mortar that the Socialist character in Winifred Holtby's *South Riding* advocated. With him, I believe in bricks and mortar because bricks and mortar give education a local habitation and a name without which the solid, substantial benefits of teaching, of corporate learning and character-building cannot be achieved. I believe in bricks and mortar because they attract good communities of good teachers and good students, and all good education is a compound of good teachers and good students. We need to insist on perfectionism in teaching, nothing less will do for the times.

And with this backdrop of bricks and mortar, with the compelling drive of superlatively good teaching and a code, such as I have described, of conduct for children, we shall have the best students in the world. Then, and then only, will patriotism become what it should be, not an emotional, irrational and isolated impulse, but a daily, silent, corporate quality of service without vanity, as silent, corporate and serviceable as the bricks and mortar that symbolize the abiding triumph of man over the dark hosts of ignorance.

2

TEACH ENGLISH: WHAT AND HOW?

I

TEN YEARS AGO this article and its sequel would have been unnecessary. We had not then lost the sound of English as a living language. We were not in danger of losing the use of English as a language of intellection. Today, for those who regard English as more than a mime for communication, India is *in extremis.* Every educationist who holds that English is relevant for any stage or part of education must be willing to think this problem out for himself. We are concerned less with the specialist whose business is English literature as a post-graduate field of specialization than with the generalist who seeks to use English in India in order to keep learning alive, up-to-date and excellent in the sciences and the humanities.

An instrument is neither good nor bad; it is neutral. It can be studied with the cold, clinical eye of expediency. It need not and should not breed partisanship. Nothing is here for passion, nothing for pride or prejudice. Anger is irrelevant; so is that muted affection with which aristocratic old ladies (and some gentlemen, too) regard the language of sophistication. We are examining English as an instrument whereby the Indian student of 1964 can think freely and boldly, analytically and constructively, can reach an outer world of progress and can proclaim attitudes, habits, views that may be distinctively Indian.

There are probably few in India today who argue that English should be banished altogether from the curriculum of secondary schools and universities. The argument is one of accent and place. Accord English a secondary place, so the argument runs, since it is not native to the mass of the inhabitants of India and because, therefore, it must handicap original and profound thought. But, say these people, whether out of conviction or as a concession to our increasingly liberal times, standards of English must be maintained. Those who urge this argument are concerned hardly at all with spoken English. This, they maintain, generally implicitly (explicitly if pressed), is a frill in a country that cannot afford to be purist in language. We do not want our students today to speak with an "Oxford accent," they say (as if our students ever did), but they must be able to use English lucidly to express their meaning clearly and fully.

Every educational decision today is dictated by the consideration of whether this or that activity will be marketable. English will be acquired with competence only if to do so raises marketability. If English continues to pay in strictly economic terms it will continue to be acquired, assuming always that the conditions for acquiring it exist in the country. If it does not pay in strictly economic terms to acquire English with proficiency, it will not be studied with any earnestness. For perfectionism, that urge for craftsmanship that is independent of economic reward, is not an academic ailment that afflicts us in our subcontinent.

Advocates for relegating English to a subsidiary place in secondary and university education have never squarely faced what they intend to do to ensure the availability of competent teachers (by world standards) at either level. Result: the gap that constantly exists in India between educational aspiration and fact, educational theory and practice. It is more consistent to banish English altogether from our curriculum, than to seek "to maintain standards" without spelling out a practical programme that will ensure the availability of competent teachers of English on a scale on which this subcontinent requires those teachers.

What English shall we teach our children, rural and urban, at secondary and at university level? On this question hangs another: what is the choice before India in 1964?

It must be clear to anyone who has studied a language with any seriousness that a language can be acquired proficiently only when it is constantly heard. That is why it is an integral part of any higher language course in a progressive country for the student to spend part of his course, perhaps his long vacations, in the country whose language he is studying. At some stage it will be necessary for him to dream in that language, and unless he constantly hears a language, he will not dream in it.

We in India today do not generally hear English spoken except derivatively. We do not hear it constantly; we do not hear it frequently. There are some areas in which we do not hear it at all. Very rarely, if at all, do we hear it spoken perfectly. Students in rural areas, under the impression that they have spoken English for some years, arrive at Delhi to take a scholarship interview, are confronted with a real live Englishman speaking living English, can scarcely decipher what he says and do worse than they need. He, for his part, must revise the notion, rashly conceived, that his mother tongue is still current in India. If the rural Indian student has heard English it is through broadcasts or a tape-recording. In the normal course, he has met no Englishman; most of his fellow countrymen do not speak English to him, and when they do, are not particular about enunciation, rhythm, pronunciation or pitch.

There was a time when Indians learnt their English from Englishmen in India, and being facile of ear and mind, learnt to speak good English. This period was succeeded by one in which Indians learnt to speak English from Indians who had learnt from Englishmen. Not so good, but not so bad either. Finally, today, Indians learn English from Indians who have learnt it from Indians. There is no danger of their speaking it with the much-maligned "Oxford accent." They speak it with an intonation so heavily transferred from their mother tongue, that it is not a language that can honourably be described as English at all. Just such a person is the average teacher of English in Indian secondary schools. If he is in a city, he does not make so bad a job of teaching the language because he hears it still reasonably well spoken. If he is in a rural area, he is often at sea. What passes for English among students of some of our rural institutes (which are postsecondary institutions) is a language that eludes categorization. Yet the rural institutes are unwilling to give up the study of Shakespeare and English poetry.

Can we shut both eye and ear to this lack of good spoken English? Can we argue, as do the exponents of the English-as-a-foreign-language view, that it does not much matter what English in India sounds like, provided the student has a knowledge of it adequate to the business of reading books in it and understanding them?

To accept such a view is merely to promote decline. For, consider: somewhere, the ordinary student of English at secondary and university level is going to run into an English poem. Perhaps only a narrative poem, but still a poem. All poetry is written for the ear, not for the eye. Much of the "meaning" of poetry is transmitted to the mind and the sensibilities through the ear. Pronounce it wrongly, offend against its rhyme and rhythm and assonance, and you have effectively destroyed what it is saying.

But, bother poetry, they say. Life in India of 1964 is prose, economic prose. Let our students read Alfred Marshall, let them read Lord Acton and even Edmund Burke without too much fuss about rhythm, etc. Let them. The content of all these may be understood without good spoken English, but they can be understood very much better with well-spoken English. For such proverbs as "the magic of property turns sand to gold," "magnanimity in politics is not seldom the truest wisdom and great empires and little minds go ill together," and "power corrupts, absolute power corrupts absolutely," are much more pregnant with meaning to someone who has grown to speak instinctive easy English than it is to a student, feeling his way from his mother tongue to English in a kind of blind fumble for unfamiliar meanings. Only complete ease in a spoken language confers complete ease in a written language. Compromise on the spoken word and you intensify the rate and depth of decline in English.

What English should we teach our children in secondary schools in the big cities of India? On the same principle that an illiterate adult cannot and should not be made to acquire literacy through concepts so elementary that by their lack of interest they retard progress, so secondary school children in India, starting English for the first time at a comparatively late stage, should not be fed on "The-Cat-Is-On-The-Mat" sentences. Nor should texts prescribed for the Higher Secondary Examination consist, as they do at present in Delhi, of *Will and Charlie Mayo,* an elementary booklet that is an affront to intelligent children of sixteen about to enter a university. English texts must be at par in concept and statement with general intellectual maturity. Also prescribed for the Delhi higher secondary schools is an admirable text, *The Story of Man,* that, though simple in statement, is on a subject sufficiently advanced to engage the attention of children in the growing years. Abridged editions of Dickens and Jane Austen still leave something to be desired by oversimplifying the original and writing down to children. We may err seriously and permanently by not exacting enough of our children.

There is a real danger today that the average secondary school child, linguistically an extremely low average, will set the standard for all children in this age group. There are, however, children at Indian secondary schools today (and they come chiefly from the upper middle classes of the country), who are quite equal to difficult English texts, prose and poetry, and who need not be depressed by the lowest common denominator that presides over our schools. The answer to this problem, if we are in earnest about raising English standards, is to have, in addition to the three set papers in English, an advanced language (English) paper at higher secondary level and to reward proficiency in it. English classics in the original—Jane Austen, Scott, Dickens, Thackeray, the Bronte sisters, Mrs Gaskell, George Eliot, Hardy and well-considered and chosen classics and semi-classics from the later twentieth century—could all be included in such a curriculum. If educational planning must plan for numbers, it must also make provision somewhere for the pursuit of excellence. It is the out-of-the-way child, not the common-or-garden one (for whom it seems today all plans are tailored), who will lift us out of our educational rut and show us the merits of excellence over quantity. The withdrawn child at a secondary school, who has not found his level because his needs have not been spelt out or seen to be of abidlanguage of Africa, Ceylon and the West Indies and continues to be the spoken, and thinking language of, in addition to Great Britain, America, Australia, Canada, and New Zealand.

II

Assuming that India wishes her students at secondary and university level to be taught English as both a language of communication and a language of intellection, *how* shall we go about this crucial problem in 1964?

No programme has yet been formulated on a national basis (though Kerala has done something regionally) to achieve excellence in either of these directions. There are institutes for teaching English at various places, south and north, but their capacity to train teachers of English is pathetically small relative to our demand for them. Also, institutes such as those set up do not guarantee to the practising teacher in India the continuous sound of English as a living language that is necessary to the sustained mastery of this swiftly changing and growing language.

In the first place, we must accept the datum that languages must be taught with the same emphasis on accuracy, excellence, rightness with which we teach mathematics. We do not easily acquiesce in incorrect formulae; why, then, should we easily acquiesce in incorrect phrase, pronunciation, idiom, grammar, spelling? We are almost deliberately casual and slovenly in the teaching and learning of language, most especially today English, and we take refuge, or the less moral of us do, in its being a "foreign language" that was overrated in the wicked past, and that deserves to suffer now in the inevitably swing of a historic pendulum. Unless, however, we are determined to seek nothing less than perfection in English teaching and learning we shall never be even moderately good. This is the first requisite, as a goal perfection; as a condition of teaching and learning English, accuracy.

Next, we can no more gloss over spoken English than in teaching music, we can gloss over phrasing. Sound is vital to all language. One does not know a language till one has learnt to speak it with fluency, ease, delight, mastery. Nothing less than this will do. Only when a language is acquired to perfection for speaking purposes, will it be acquired without resistance and with delight for reading and writing purposes. There is no clear educational line of demarcation between the spoken and the written word, and those who seek to draw this imaginary line today are doing education in India a lasting disservice.

How shall we secure excellence in spoken English in India today? Very simply, by using the neglected ear. By speaking to the ear. By making students at all levels listen for days, weeks, months before they begin to speak, read, learn, write. Till they have listened long enough to dream in English, they are not ready to speak it. Quite suddenly, good teachers of English will find their pupils wake up to the beauty and richness of the language. Use tape-recordings where live human voices are not available. Let the children hear excellent, good and indifferent English, registering by ear the difference between them. Let them instinctively grasp through the ear the essential difference between English and non-English.

A slow, repetitive process, but it yields increasing dividends. Every teacher of English must have a sharp ear. Every teacher of English must have a trained ear. Every teacher of English must be made to pass a difficult *viva* in English before he/she is permitted to teach English in our secondary schools. Once there, constant in-service refresher courses in spoken and written English will keep people up to scratch. Where possible, and in association with such bodies as the British Council, teachers must go abroad to England on three-month courses to study methods of teaching English. They should also be encouraged to write to educational journals and to daily newspapers to relate experiences in this kind. Our teachers are often bad writers because they are unpractised writers. There is nothing like the written word to destroy that chief pedagogical defect of pomposity.

What is vital in all this is that the teacher shall grasp and continuously be conscious of the difference between a living, growing, dynamic language and a dead, literary language. The language that the teacher inherited from Dickens, Scott, Hardy *via* an Indian university, may bring him private delight, but is strictly a dead language. The idiom of languages changes. This is true of English, that has become the spoken property of America, Australia, Canada, and New Zealand and the thinking property of Ceylon, the West Indies, and Africa, than it is of other languages with a more restricted area of usage. The English language has changed noticeably in the last two decades. Much that was written in the nineteen-forties is now out of date. How much truer then that what was written in the nineteenth century and the early years of the twentieth century is dead! Only going abroad, listening to the growing English speak their changing language, will make the teacher of English in Indian schools and colleges understand the difference between English yesterday, today and tomorrow.

All teachers of English should be required to belong to up-to-date libraries and should be able to certify regular reading in modern English literature. Fortunately our big cities today are reasonably well-equipped with such libraries, and fees are sufficiently low to be an invitation to the teaching world to use books.

It is probably asking for the moon to insist today that teachers shall be sensitive to the element of beauty in English writing that, for want of a better word, I will call "style." There was a time in my early teaching years when we could hope to have the experience that I had with a girl of fourteen writing on "Castles in the Air." She concluded her essay thus: "Man is a dreamer and builds as his dreams. He will go on dreaming and building till he reaches in the Golden City the temple not made with hands. Then, perhaps, he will stop dreaming, stop building, because it will no longer be necessary to do either." It was worth teaching English for dreary years to have one such essay. It meant that someone, somewhere, understood that language exists for more than "communication."

At university level the chief danger to the acquisition of perfect English as a language of intellection is the attitude that we can no longer be purist. This is a variation on the "we-do-not-need-to-have-an-Oxford-accent" theme. Once this attitude creeps in, in a country such as ours that is all too willing to be satisfied with half-and-half quality, it tends to dominate education and dictate its contours. Every teacher of English must make it clear that there is no slip however small that will not be corrected in speech, reading, and writing. Teachers of English at university level must be as exacting as their opposites at secondary level; indeed more so, for they have the added responsibility of pressing English to its logical extreme as a language of intellection.

It is not possible to cultivate English as a language of intellection in people who dislike it, resist it and learn it for economic reasons only. Therefore, students studying in English, and studying English must, by the time they come up to a university, have been converted to the beauty, richness and power of the language. Failing this, all university life becomes strife and bargaining between teacher and taught, and the life of a university tutor is fraught with the bitterness and frustration of non-achievement.

Much more life must now be infused into the teaching of English at university level. Even those who do not read English as a special subject at postgraduate level (for preference here argues a joy in the subject that ensures hard work) must be made to see for themselves the joy of handling English to perfection. More time needs to be given to speaking this language in debate and drama, seminar and tutorial. More time needs to be spent encouraging the perfect writing of English. Newspapers do the student and teaching community a real service by inviting students to contribute to their columns. Nationwide competitions reflecting the way of life we prize in 1964 must be encouraged. The world is anxious to know how we live and think, and who but our young at universities today can tell the world genuinely and without boastfulness how we go about the common task? But it is essential that those who write should write unfractured, competent, excellent English. Unless trained early to write this English, what they have to say may never reach that outer world that is straining to know the Indian people's hopes and fears, their dreams and disenchantments.

We have gone all out, and rightly, to expand and reform our facilities for science and technology teaching and learning. In doing so, we tend to overlook the need for perfection in other fields, and more particularly in language. The language most neglected today is English. There is no national plan for its improvement; of the maintenance of standards it is almost ironic to speak. Unless this plan is formulated here and now, we go in danger of suffering that isolation of half-understood and badly-expressed English that will work to our international detriment in the demanding world of 1964.

3

TEACHING HISTORY IN INDIAN SCHOOLS

IT IS CUSTOMARY at intervals for someone to raise the cry of an institution or a creed in danger. So often has this been done in the past so superfluously that public scepticism is not unjustified. The cry of a subject-field in danger is quite another matter. Those who have eyes to see, ears to hear, have only to consider how history is taught at Indian schools today to realize that something is sufficiently wrong to justify alarm. I would not suggest that this is peculiar to history. Nevertheless, history is a field that has suffered so badly by neglect and misguided judgment that it may be profitable to single it out for discussion.

India has had in recent years to concentrate upon the teaching of science and technology. No one disputes the need for this bias at a time when the world stands upon the edge of a scientific revolution and we, like the rest of the world, have passed into the age of the sputnik. Nevertheless, there is a danger that we will pass unsuspectingly into the age of technology only to find in ten years that we are without top-ranking or even good historians.

The prospect of such a future automatically depresses the present and the teacher of history in our schools is already the frustrated creature that the handmaiden of an outworn creed is apt to become. The secondary schools of India are today teaching a curriculum in history that is in drastic need of revision, and they are teaching that curriculum by methods so dated that we would appear to have passed through the last twenty-five years of educational experiment in this subject without impression. We are still teaching British History and to this there can be no objection except that the History of Europe is not less important than that of Britain, and the History of the Middle East and South-East Asia is, from some points of view, more important. Nevertheless, we are teaching British History and a period of British History—the Stuarts—that many of us would regard as being more absorbing, dazzling and romantic than any other in the story of Britain.

But how is this history being taught to children with little background in the history of Britain, who have never seen her and are, for the most part, never likely to see her? From bad and badly printed textbooks that reiterate the hard and sometimes dull fact, but do nothing to portray that memorable struggle for sovereignty in terms of personality or idea, that do not attempt to relate history in Britain to history in India or other parts of the world. No effort is made to open the doors of historical fiction—and this abounds in the Stuart period—to Indian children. No attempt is made to dramatize the era of Charles I or of that other "Good King Charles" whose intellect and charm have survived for millions outside Britain, or that tapestry of highly controversial, highly partisan life of kingly passions, prejudices, conflicts that is of the stuff of drama. The entire procession of history passes into a bad textbook, eras strung together with dates held problematically by a streamer "date-line." For apparently the "date-line" is the latest arrival in technique. (It is a long streamer of pointless paper on which a child laboriously grafts date after date in the attempt to provide history with its scaffolding.)

WHAT A WAY TO TEACH HISTORY!

And when the damage I have described has been done, we go on to worse. We are provided with an examination under a higher secondary board that disposes of the Stuart period and, perhaps, also the preceding Tudor period, in a series of factual questions that any child in the Fifth Class of a English-medium school in India could answer perfectly without knowing the A.B.C. of history.

Let it be said that the crime is committed with sweeping consistency. It starts without inspiration in a bad textbook; it continues without inspiration through a teacher who crams the merciless facts of the period into young children; it ends without inspiration in the dry-as-dust examination paper that demands its pound of flesh on the facts that the uninspired and uninspiring teacher has crammed into bored children insisting, for better measure, that the children shall inscribe and immortalize them on a date-line.

We are teaching Indian History with a panoramic sweep that suggests that our children can digest history with greater ease and speed than any other children in the world. Nevertheless, and even if we overlook the vast sweep of the curriculum, how are we teaching Indian History? "Facts," said Mr Gradgrind, "facts, facts, facts." I have watched the performance of history teachers at some of the country's higher secondary schools. I have studied the examination papers given to children at higher secondary level. If both were calculated to alienate the children from a love of their past and to discourage the discovery of the future in the past, they could hardly have done better. The Guptas, the Moghuls, the Afghans and the Marathas are all alike consigned to that museum of the past in which what was, and is most living in the ideas of men, remains most dead for their children. No comparisons are instituted, no study made of the brevity of empires, of their sustained and common tendencies to fall apart, of the difficulties of delegating power and the constant problems in governing a sub-continent of India's size and complexity, that persist down to our own times.

This article is a plea for a change of curriculum in history as it is for a revolution in methods of teaching it. For, if the only way that we can teach the Stuart period is the way that I have described, it would be better not to teach it at all.

The textbook has always been, will always be, an instrument of subsidiary importance in the business of teaching. The first, natural and necessary agent is the teacher. But the teacher of history in India, confronted with the steep decline in the utility, popularity and respect for his subject, regards himself as a second-grade citizen whose contribution to the national store of learning is doomed and is, in any case, of purely theoretic value. He does not realize that to teach history carelessly, lazily, and as if it does not really matter because it is not readily marketable, is to be guilty of an educational crime. For it is to rob education of that intellectual passion without which it is meaningless and had much better not be imparted.

The first essential in teaching children history is to go back to the roots of history and there is no root more penetrating than the geography of the country. Let us, therefore, turn to the immediate geography of India.

Empty the classroom and turn the children into the open. At every suitable season, in every year, turn them out of the red-brick buildings that we call schools, away from the date-line, the textbook, the blackboard, the drone of uninspired teaching, but do not turn them upon national monuments or museums yet, for even this is a second-rate way of teaching history. The monument is a historical result; it is not a cause of history. The museum is an assemblage of things that does not necessarily reflect the thinking of an age, unless these things are superlatively well-organized, and our museums are not yet superlatively well-organized.

If we are to revolutionize the teaching of history in our schools, it must be through sheer joy, for only a movement of joy in education will now lead our children to re-discover their country. And was there ever a country like India for diversity and range and wonder at the cruelty, compassion and inclusiveness of Nature, and Man! From Mysore, luxuriant, sandal-sweet-smelling as the winds blow across her lakes and wooded hills, to the Punjab, lively, hard, resistant, unyielding; from Kerala. lagoon-studded, to Orissa, with its gleaming sea and long surf-ridden coasts; from the springing rice-fields of Assam to the red-earthed Deccan; from Kashmir and Kulu to the Western Ghats, rich in history and rugged in natural beauty, no citizen of any country could ask for a chart or map or a spectacle of geography or history more varied, eloquent and revealing.

The Youth Hostel Movement, that has started in India but has as yet made little headway, can use the clarion cry of "Discover India" to stimulate this process. We need maps; we need hostels; but above all, we need information. All this and more the Youth Hostel Movement can supply. In this task, it needs to be supported by educational institutions, by schools, colleges and universities that must organize regular visits to historical sites and that must, in a drive to teach, take children over the length and breadth of this subcontinent to force it to yield its historical secrets. What it looks like, what it is like, what it yields, all this the child who travels through India will learn to know. Automatically, the basic lesson of history is taught and learnt. The history of Delhi, the history of Maharashtra are what they are because these parts of the country needed men of steel and men of intrepidity to conquer and rule them.

Once open up the countryside and the rest will be the story of discovery that is the reward of good teachers. Of his own initiative, the child will open the creaking doors of the school library; he will look for and at maps and records. He will read historic fiction that will round off the story of his land.

Nor is that all. Dramatize history as a regular part of teaching. Instead of the pathetic school drama that is served up regularly to admiring, condoning parents, teach both children and parents history through regular school-day drama. Commission one-act plays on Indian History. Produce one-act plays and teach the children to produce them. This will drive them into the study of art and costume history, and the doors of the past will swing slowly open through the irresistible media of clothes, customs, manners and idiom.

Not long ago, St. Thomas' Higher Secondary School, New Delhi, produced a panoramic pageant of ballet, music and drama to tell the story of the Gandhian era. It was the best history lesson that I have ever had, and the fact that I was no longer a child, did not debar me from the delight of learning what had never been taught so well before. Inspiration, collective work, the assemblage with joy of one thousand children made this a superb spectacle, as entertainment as well as a good history lesson. Entertainment, however, was only a first step. The idea followed. Like the proverbial seed it grew. Discussion was conducted in the classroom; and the children learnt that Gandhian history provided them with those targets for today, the historic point of which they had so consistently missed earlier. They began to understand the authentic business of history.

It is the business of history to make us not comfortable but uncomfortable. It is its business to destroy complacency, to stimulate discontent, to draw the human soul into uneasy life when it is in danger of achieving easy death. And it is its business somewhere to restore to the spirit of man that symbol of a soaring Destiny that fired the Elizabethans, and that led Columbus through mutiny and peril to a new world that he fell upon and kissed with the passion in discovery, with which our children, too, will speak, when they discover what has always been, but has not always been known to be.

4 LOOKING FOR LEADERSHIP

WE USE THE word "leadership" today as once, not long ago, we used the word "Mesopotamia." No one is very clear about what it means; nevertheless, everyone seems to suffer from the ambition to qualify for it. When I meet assemblages of young men, chiefly undergraduates, I am aware that I have only to talk about leadership to rivet their straying attention upon me. The word has achieved mystic, as well as psychological, properties. Everyone is looking for a leader. Everyone is hopeful that he will be identified from among thousands of "followers" as a leader.

Now all this seems very strange to me. For, "Leader" acquired over the late thirties and forties of this century the flavour of dictatorship that several millions of people the world over fought to destroy. Having destroyed dictatorship's more articulate embodiments, we then, so it seems, settled down to accept the fact that without leaders we are lost and that, for every thousand or ten thousand sheep, there must be a shepherd. Either we were wrong in the first place to fight "Fuehrers," or else it must be that within a democracy we mean something very different from what totalitarian peoples mean when they use this cunning word.

It is as much a legacy of wars to destroy leadership of the dictatorial kind as of the two hundred years of subjection in which Indians were either denied responsibility or were unable to grasp it, that we now equate the leader with a political leader. That is not unnatural, but it is wrong and dangerous and wasteful. It is not unnatural, because power is most easy to symbolize and most essential to seize and hold in the sphere of politics. It is wrong and dangerous and wasteful to identify leadership with political leadership, because there are in a democracy as many kinds and degrees of leadership as there are, or should be, kinds of activity and degrees of authority. It seems to me that today our need of leadership in schools and colleges, in town councils and village *panchayats*, in official and non-official committees, in administration and commerce, in medicine and engineering, in writing and painting and the theatre—in a word, in the seemingly unlimited activities that make life in a democracy worth living—is much more necessary of cultivation than leadership in the parliaments of man. This political leadership that all men and some women appear to cherish is probably indispensable to the governance of the human race. But at every stage in its growth it presupposes and leans upon the many-sided leadership in everyday life that I have referred to. Indeed, without this substratum of personal, academic, scientific, social, artistic, and practical day-to-day leadership, there could be no leadership of the kind that the democracy *par excellence* demands of its political workers.

What do we ask for in our leaders today? In India the leader has not always been a man of shining intellect or sensational brilliance. Such men do appear. In their presence, history is made. Their phrases pass into the proverbs of mankind. But, by and large, the contribution of these men to the growth of a democracy is comparatively small. There is no evidence that the Buddha was a great intellect, and the chances are that Gandhi would have repudiated, with the final simplicity that characterized his search for Truth, the attribute of "brilliance."

The leader we ask for in the fields in which we need him most must have some inescapable element of greatness, but he need not be a legend of intellect, intuitive or logical. He must have integrity or, since it is a word more easily grasped, though less easily defined, "character."

There is always some danger that a people to whom the mind means as much as it does to us in

India may indiscriminately exploit every faculty of the mind without weighing the wisdom of this piece of mental sleight-of-hand. For, consider—the human mind is as prone to cunning as to the wise subtlety which Christ advocated when he said: "Be ye as simple as a dove and as cunning as a serpent." It is as prone to intrigue as to mathematical analysis, to inertia as to the tranquil reflection that is necessary to the growth of intellect. Ultimately, what decides us to accept one facet of mind and to reject another so closely linked with it that the one may be described as a virtue of a defect, the other as a defect of a virtue? As I see it, "character." Only character can consciously determine for us how our various faculties are developed, to what degree they are developed, to what end they are developed. Only character can supply the plan and the proportion that make the cultivation of the human mind the supreme achievement and the most ambitious target of all man's reckoning.

Nor is this character, without which leadership cannot exist, a product of pure intellect. It is the composite of early conditioning so mechanical that the child adopts it as it adopts meal-time; of feeling tempered by experience; of logical deduction from experience; and ultimately, of a fearlessness that, ingrained at first by wise conditioning, is later formed by circumstances and is finally confirmed by the situations and roles that a seemingly capricious Fate allots all of us throughout our lives.

To make character the end of both education and living is, I should say, the function of our schools and colleges, of our teachers, and of those who today dominate the many-sided life of our cities and villages. Our best reason for remembering the prophets is not that they told us what we did not know before, but that they acted as we did not dare to act until we saw in them just this character that made us, in the moment of perception, greater than we knew.

5

FREEDOM AND AUTHORITY

The history of mankind is punctuated with movements in favour of either authority or freedom. As one advances, the other recedes. It is superfluous, and outside the scope of this article, to analyze the reasons for which authority dominates the minds of men in one era and retires in another before the advancing forces of liberation. Enough to say that pressed too far, authority inevitably stimulates a hunger for freedom in every direction—political, social, educational. Disorder and violence bring authority into being; stagnation stimulates the urge for growth and freedom. Apparently, human life is a composite of movements towards authority and against it; towards freedom and against it. Where then do the two meet?

Educationally, it is not sensible to take sides for or against authority, for or against freedom. The need for growth is evident at every stage of education—primary, secondary, higher. With maturity comes a demand for freedom that no wise educationist can resist. The question for us to consider, however, is not the stage at which freedom should be associated with authority (for it should be associated with authority at every stage), but the ways in which authority and freedom should abide together so that the product of their combined impact will be a mature creature.

Be it said at once that both authority and freedom are means to an end and that end, the full development of the human personality within the geographic, social and cultural limits of a community. We may interpret the community in world or national dimensions. We may interpret it in terms of the family or society, but the individual must be adjusted to his environment and to the extent that that is so, he must acknowledge authority outside himself as well as within himself, acknowledge the urge for freedom within himself and the urge for freedom in the society to which he belongs. More practically, the problem of where authority begins and ends, and where freedom ends and begins are concrete problems of discipline.

It is a truism to say that the only desirable discipline is self-discipline. Self-discipline is not easy to achieve, and if we ask of children in elementary and secondary schools that they should achieve this either quickly or at all, we are asking for the proverbial moon. The only discipline that comes naturally to children in groups is a discipline exercised by that group. Rounding-off angularities, smoothing rough edges are all part of the business of being at school. This is the kind of incidental discipline that is good for all children and that no child ultimately regrets having had. There is, in addition, the inevitable discipline of a time-table and a curriculum, the discipline implicit in the presence of teachers and a headmistress. Disciplines from the home may complement or conflict with the discipline of the school. Ordinarily, parental discipline should enhance the discipline of the school and be enhanced by it.

If, today, we in India consider the question of discipline with new eyes, it is because we see that the child in the elementary and the secondary school needs for its development a larger measure of freedom than it has had in the past. Conversely, it needs a different kind of authority than it has had in the past.

Time was when the Indian child accepted parental or school order without much question. To obey was automatic. This is no longer so. The questioning spirit that began elsewhere has permeated this country, and the waves of student indiscipline at universities have touched the upper levels of secondary schools. The child will no longer easily acquiesce in authority at secondary level. She will question, argue and defend herself. It is for educational authority to be, not above reproach (for then it would be infallible and superhuman) but to be able to bear scrutiny, to render unto the child what the child has a right to ask of it in terms of ability, integrity, dignity and maturity. It is hard, paying teachers what we do, treating teachers as we do, to expect these qualities of them. Yet nothing less will support them within the school. Freedom has come to stay in so far as the child is concerned. Her right to question can no longer be disputed. It is, therefore, the business of the teacher and of educational authority to meet children half-way.

From the standpoint of the child's freedom, it is clearly important for parents to think harder than they have done in the past. The adolescent can no longer be treated as an automaton who grows automatically upwards from childhood to maturity, without problems, maladjustments and those unanswerable questions that parents and teachers have to cope with. Adolescence must be recognized as a difficult period in which an essentially good and kind child, who will eventually achieve maturity and wisdom, passes through a period of adjustment, unhappiness, superstition, weariness, fatigue, discontent, frustration and irritation with the world at large. These irritations are particularly focussed on parents and teachers, and if parents and teachers cannot survive this period of questioning, scrutiny, criticism, they are obviously not worth the high prestige that they have inherited from a dead past and the reverence in which they hope to be held in a beckoning future.

The Indian child of 1964, whether at elementary or at secondary level, is apt to ask questions that were not asked before. These questions will have to be answered. She will express opinions with a positiveness that may shock parents and teachers, but that will have to be accepted as part of an opinionated development. The secondary school child will do more than express opinions; she will seek often to tear down authority and use such institutions as seminars, discussion groups and school parliaments to bring authority under scrutiny and perhaps even into disrepute. If authority is strong, it need have no fear of this criticism, this potential opposition. For in the long run children are as sensible as an adult electorate. They may think and talk nonsense, but they make the right active decisions. And respect for authority will not waver or fail if authority in the long run conducts itself with the stability, wisdom and good sense that automatically destroy potential and inexperienced opposition. One reason why a child without authority is a bored child is that children desire, up to a certain point, to be told what to do. They wish to feel the presence of authority even where they resent the detail of authoritative command.

It is as well today for all parents and all teachers in India to remember the men and women in the world's history who have spoken with authority. There was one who struck men as different "from the Scribes and Pharisees" and whom "the waves and winds obeyed" because he spoke "as one having authority." Socrates, whose name dominates the world of truth and education after twenty centuries, was a man who questioned authority with freedom and freedom with authority. This man, cheerfully drinking his cup of hemlock (having spoken to his judges in the immortal words: "Therefore, ye judges, be of good cheer and know that to a good man no evil thing can happen") symbolizes the perfect compromise between the freedom to think and ask and question, and the authority that knows that anarchy and disorder are bad for the human spirit.

Whither freedom and authority in India? To, I hope, that Socratic compromise in which authority will see that to justify itself, it has to be better than that which it rules; and freedom will see that its only rational meaning is the right to determine its own restraints with wisdom alike for personal growth and collective strength.

6

THE TRANSLATION OF PLAYS

IT IS GENERALLY assumed by those with a mission to make the world one in drama as in everything else that the "open sesame" to the world's cultural riches and heritage, no matter how varied these may be, lies in the will to make the local universal. But if it had been as easy as that, it would not have taken two wars of worldwide dimension to show that mankind is by inheritance more apart than united.

Drama presents that special field in the Fine Arts that is at once uniting and divisive. It is uniting because it appeals to a universal love of action. It moves and has its being in movement. On the other hand, to the extent that it uses language as its medium of movement, it divides, for nothing so portrays and symbolizes a way of life, and differing ways of life, as language.

I have heard it said by experts in drama that classic drama is the property of the world. That is true in just about the same sense as that other "truism" that all the religions of man teach the same truth or truths. In fact, Molière's plays are no more the property of India, though they have been translated into Indian languages, than Shakespeare is the property of Uttar Pradesh or Madhya Pradesh or Bihar because *Macbeth* has been played in Hindi. There are plays in French, notably the work of Sartre, that have certain qualities that transcend local and geographical limits and that are manifestly plays of idea that override peculiarities inherent in a particular way of life. Plays about life and death, crime and punishment, love and hatred, in a word, the eternal human passions, are better subjects for translation than comedies of manners such as *The Importance of Being Earnest* or *Le Bourgeois Gentilhomme;* but even these plays partake of their country of origin—its thought, attitudes, wit, and language of approvals and disapprovals. *The Clay Cart* has been rendered in several languages of the world as has *Shakuntala,* and both have been known to fail, not necessarily from bad translation, but from the fact that something essential is lost in the business of translation, no matter how good this may be. This applies in some measure to the comparatively modern plays of Tagore. Why?

There is no easy transition in feeling from one way of thought and feeling to another. There is no easy passage from the Sanskrit idiom of thought or language into the Anglo-Saxon idiom. Macbeth is not a universal character, but even if he were in essentials the type of man in any part of the world, whose fall is brought about through an overweening ambition, he has been conceived of as a Scot, and a Scot he will remain. He can no more be a Moor than Othello can be a Teuton.

If translation were merely a matter of words, it would not be difficult to transform the drama of a nation into drama of the world. But language is a subtle phenomenon, that is a package of traditions, all more or less subtle, reflecting thought, passion, wit, humour, tolerance or intolerance, intuition and different habits of reasoning. Unlike mathematics, it presents us with no cut-and-dried formula that can be universalized. It implies a code of morals as well as a code of manners, a code of honour as well as a code of honesty. And as the religious convictions inherent in some languages are superstitions in others at different times, it is difficult to understand how such plays as *Saint Joan* would be rendered into modern Chinese, or how *The Winslow Boy* and *Kind Hearts and Coronets* would translate into modern Russian.

Among other things a language implies a particular religious idiom. To Western Europe, and up to a point to the United States, which has inherited this tradition of morality, the idiom of the New Testament is instinct in the language of drama. That is why it is possible to translate Shakespeare and Goethe into German and English respectively; why Moilère can be played in English (with some loss in subtlety) and why Racine and Corneille do not fall flat when played on a European stage with European theatre conventions. Try these in Indian languages with Indian theatre tradition and observe the effect. You will have translated and transported one circle of ideas into another; one way of life into another; one code, one trend of thought, one mode of reasoning into another. And to imagine that citizens of the world (if they exist) will be equally happy seeing these plays in any language, is to delude ourselves that we are nearer an international utopia than we are ever likely to be.

The case for the translation of plays is a case for cautious judgment. As a choice between not knowing the dramatic classics of the world at all, because one does not know the language in which they were originally written, and knowing them through defective translations, one would probably prefer the latter. But one would prefer it as a *pis aller*. There is all the difference in the world between this position and the wild optimism that claims that drama has only to be assisted with international goodwill to unite the world either through the purgation of the common emotions of pity and fear, or through the common laughter that, thank heaven, we continue to share through the conflict of warring ideologies.

7

SCHOLARSHIPS IN EDUCATIONAL PLANNING

WE NO LONGER need to argue the case for a large-scale, subcontinental award of scholarships. The Indian Constitution and the proclamation of India as a democratic Socialist State place the case for a widespread network of scholarships beyond dispute. The question is not: why scholarships? It is: how and where scholarships?

The underlying principle in the allocation of scholarships to groups and individuals is the principle of democratization. This has all too often been taken to mean that scholarships will be awarded to the poor, irrespective of talent. On the assumption, now generally accepted, that a nation cannot survive, part-slave, part-free, there is clearly a case for a steady stream of scholarships to backward classes and communities who have to catch up with more advanced classes and communities. Nevertheless, the concept of democratization through scholarships is not completely met by the regular award of scholarships to backward classes and communities. The true democratization of education through scholarships is based upon a principle of equity. And equity demands that scholarships will be awarded on merit to those who, for want of opportunity, are not able to do justice to their own proven potentialities or effectively, with such talents, to serve their country.

There are at least two points of view on when and to whom scholarships should be given. The old liberal conception was of a scholarship as aid to anyone of outstanding talent in a particular field, irrespective of whether or not that field served an immediate purpose in national planning. Academic merit was a sufficient reason for a scholarship. And there is something to be said for this view. It was the view probably held by such men as Michael Sadler who owe their immortal "achievement in education" to this entirely educational conception. Universities, that exist for knowledge *per se* and that never have been intended, under the liberal conception, to be passports to employment, to fit cogs into wheels or pegs into holes, can always be strengthened by outstanding students in the humanities or the basic sciences, who pursue knowledge for its own sake, and intend to spend their lives either in research or in teaching.

There is, however, another and at present strongly urged view that scholarships cannot be given indiscriminately for academic merit, but must be streamlined to a national educational-cum-economic plan. This need not always be at conflict with liberal practice, for no technology is possible without fundamental research, and liberal scholarships encourage fundamental research. Nevertheless, today poor countries must, it seems, have listed priorities for money-spending. Scholarships, like other assets, require to be allocated to subject-fields that, at a particular point in our history, have greater relevance in employment than other subject-fields. There are today more scholarships, internal and external, for technology than for philosophy; for science than for sociology; for medicine than for the humanities. Right or wrong, this emphasis is likely to continue as much because technology pays, as because India happens at this moment to need for her plans more engineers than she does teachers of literature or the social studies. It is in many ways a disturbing thought that the noble arts of writing and of history must yield to the making of engineers; but the history of education is likely to be more and more punctuated by such compulsions that are of their nature, not educational but economic.

It is easier to solve individual than national problems. Democracies have always been concerned with the dignity of the individual, individual needs, abilities, aspirations. They have been educationally aware of the need to discover special talent and to prevent the waste of special abilities. Interviewing has developed into a fine art. Indeed, the whole paraphernalia of advertisement, preliminary screening on the basis of paper qualifications and professional records and a final personal interview in which academic excellence is confirmed and merit weighed has been analyzed *ad nauseam* and more or less perfected in execution.

Democracies have not, however, so far with conspicuous success met the requirements of a national educational plan into which scholarships can be fitted against pigeon-holes as if we were playing a game on a three-dimensional board. Perhaps, the ways of a democracy are sometimes at conflict with total planning. Nevertheless, even if we do not resort to the pigeon-hole method of training people to fit places in society, we must achieve the results of total planning. Scholarships in India have so far tended to be operated *ad hoc* on a rather experimental, trial-and-error method in which there has necessarily been some waste. Highly-trained scholars have sometimes returned to India to find that they have not been capable of being assimilated into the national economy. Consultation between departments of government with a view to coordinating needs with scholarships is now happily on the increase, and we may look forward to a time when waste will be, for all practical purposes, eliminated. To this end, some of the educational questions that have to be asked and answered, as scholarships are progressively integrated into an educational plan, are: (*i*) Where is it most necessary to award scholarships? (*ii*) For what period and for study to which country should scholarships be awarded?

The first is not a geographical question. It is a question of subject-fields and specialized sections of subject-fields. Where facilities for postgraduate studies or practical training already exist in India that are comparable with facilities in other parts of the world, scholarships are neither necessary nor desirable. Where facilities exist in India that are moderately good though not comparable with the best in other parts of the world, scholarships are not vitally necessary though they may at some point be desirable. Where no facilities are available in India in subject-fields that are (*a*) educationally and (*b*) developmentally important to this country, scholarships are vital and must be established in numbers adequate to those we require to educate.

Where shall we send Indian scholars and for what? This has largely been solved for us by the large number of scholarship offers under which educationally and industrially advanced foreign governments and organizations have made available to India places in the basic sciences, technology and the humanities. There is, indeed, the danger that where a large number of scholarships is offered by particular countries in specific fields, we will jump at them indiscriminately and without stopping to consider whether the scholarships can be put to a precise use when the scholars return to this country. We need to examine carefully all schemes that are offered us, so that we can estimate, on the educational information available, whether the country offering them has facilities not merely incomparably better than our own, but immediately adapted to equip our scholars, after training, for work in Indian conditions. This applies particularly to facilities for research and for practical training, less to facilities for teacher-training.

For how long should a scholarship be tenable? Where a scholar is potentially good material, he should be sent out of India comparatively young, i.e. say, between twenty and twenty-two. He should go for a substantial period, i.e. two to three years, preferably three years. He should not be allowed to move in quick succession from one foreign country to another but should be required to return to India to work for a period of five years before he is eligible for another scholarship abroad. Where a scholar is already advanced in years for a scholarship, i.e. when he is over twenty-five though under thirty-five, it is important to consider him for a shorter period of training, i.e. for one year and to see to it that he gets his postgraduate studies or specialized training in a field in which he can benefit from it at that stage of his professional development.

We are still groping in a large number of European countries on such matters as the precise period for which we should use scholarships, the degrees and diplomas obtainable at the end of that period and the marketability in India of these degrees and diplomas in special fields of science and technology. This is the case for evaluation. "Evaluation" is a word like "Mesopotamia" that means many things to many men. It is a word that is sometimes used fraudulently to mean anything that its user chooses it to mean. Within the context of scholarships to the individual, it is the use of his scholarship in educational as well as in practical, tangible, material terms; to the nation, it is what a scheme of scholarships brings in terms of know-how and professional leadership.

The difference that a course of study ranging over a period of three years makes to the mind of a young man is a matter that he is in some position to assess. Individual marketability is comparatively easy to estimate, for, confused as the situation is today on the large number of competing foreign degrees and diplomas, it is nevertheless clear that certain degrees and diplomas are worth more than other degrees and diplomas.

National evaluation is more difficult, partly because the intangibles increase with numbers. It is hard to know how many minds have profited in the abstract, how many skills in the mass from contact with foreign countries with varying structural patterns. Nevertheless, how important evaluation is becomes clear when we observe the number of scholars newly returned from abroad, who are either only partially employed or are not employed at all. Then, there is the inevitable maladjustment when a scholar returns home to find that his newly-won distinctions are not accepted at his own valuation, or that he is returned to the work that he was doing two or three years ago, for which his recently-won experience has now rendered him "uneconomic."

To these problems there is no easy solution, but one thing is quite certain. Unless the documentation of the cases of all scholars who do return to this country is undertaken with some system, checks made in each case on the veracity of the scholar's report, his judgments confirmed by the judgments of those with whom he works, there will be no way to define the problem for a subcontinent.

Documentation is, however, only a first step. There follows a critical analysis that is not just statistical, but that necessarily involves the use of statistics. The objective of this analysis is to see that the round peg, rendered square, is no longer forced into the round hole. Adaptability does not necessarily increase with knowledge and experience; it frequently diminishes with it, for the modern world has accepted specialization for better or for worse, and, all knowledge, theoretical or practical, tends in that direction.

We began by saying that scholarships are educationally a good thing; but the abundance of scholarships that now sit confronting the enterprising and ambitious Indian student are also likely to become a liability if they are taken too much for granted. Several young men, well set up and comparatively of comfortable means, say: "My father can afford to send me to Britain, the USA or elsewhere; but now that there are so many scholarships available, I don't see why I shouldn't get one." There may be something to be said for this attitude if the rich young man is willing to take his chance in open competition with the poor young man. Unfortunately, this is not always so. The danger, however, lies in an attitude towards which this type of thinking tends, namely, that scholarships are a fundamental right to which all Indian nationals are entitled. This springs from another current superstition for which progressive democracy is responsible, that education is a right that may be claimed by anyone. Education at what level, pray, and for what purpose? It is difficult to see how a university education is a fundamental right in a country that has not been able to finance compulsory primary education in the span once scheduled for this educational priority.

Scholarships are not a fundamental or other right, they must be earned. And to put them too easily within the reach of young men and women who assume all too casually that being born Indian is to be entitled to such an amenity, is to emasculate and not to educate. It is to set a premium on educational complacency and to destroy scholarly initiative. A scholarship is a recognition of ability and industry that unless given "that little push forward" may decay or stand arrested, drying up those slender sources of human talent to the discovery of which educationists all over the world have pledged themselves these many centuries.

8 | *RULE OF THREE*

A FABLE IN LETTERS

Dearest Romesh (ran Sushila's letter),

You will be glad to know that I have found Malati a good school. At least, that's what most people say, although most people at other times say that Delhi has no good schools at all. But, as schools go, this is a good school, and Malati seems to be happy. She's had her first report that proves that even if she isn't a scholar, she's not stupid. I think they call whatever she has "potentiality." That, at least, is what Miss Das—age 45, hair, pepper and salt (chiefly salt) eyes dim, expression severe—calls it.

I don't know many teachers. Perhaps that's what is wrong with me. Certainly, Miss Das does not approve of me. She thinks me much too gay, and the reason why Malati's discipline at home is "lax." She didn't say so in so many words, but her expression was more eloquent than words.

If I don't know many teachers, it seems to me that Miss Das doesn't know many parents, because I can't think I am more frivolous than most parents, and a child is surely entitled to her childhood. Nevertheless, Miss Das and I don't quite see eye to eye and I am not sure whose eye is out of focus. I should like to think it was hers.

I sometimes have a qualm of conscience because between Miss Das and me, I suppose, we preside over Malati's future. Or that's what the books and the magazines say. "Parents and teachers" they say with the earnestness of a Cassandra—"parents and teachers are directly responsible for children. There are no bad children; only bad parents." I can't help it, but frivolity keeps breaking out in me, and Miss Das is all angles. Strangely, Malati doesn't seem to think so. When I say chafingly: "Did Miss Das laugh today?" She says: "Of course, she did," and goes right on with what she is doing which leaves me feeling that perhaps my daughter is less exacting than her mother.

The long and the short of it is that Malati is in a good school and, in course of time, perhaps, Miss Das and I will be on more than nodding terms. When do you come home?

All our love,

SUSHILA

At about the same time Miss Das, Malati's new teacher, was writing as follows to her mother:

My dear Mother,

School has begun and with it a lot of new children have come to us. They are like any other children, bright, not-so-bright and dull. As their teacher, it is my duty to take an interest in them all. I do my best, but I can't help remembering some and forgetting others, so that when the last exercise book is closed, the school doors bolted and the last rumble of the school bus an echo, I close my eyes and think, and I can remember Jaya and Chandra and Malati.

Malati is an entirely new girl, the other two have already been here a year though I continue to be very fond of them. Malati came to me with her mother and frankly, of the two, I prefer Malati; which means that she must have a nice and serious father. I do not mean that there is anything seriously wrong with her mother, but I think she is modern and I, old-fashioned and earnest, or that's how she makes me feel. So, when I see Malati with eyes that shine like stars and an intelligence that is only slightly less bright than her eyes, I know that she is good material. I told her mother so. Unfortunately, when I speak to her mother, I tend to use the wrong word, I wanted to tell her that her daughter was very bright indeed. Instead, I stumbled into the word "potentiality." I saw her lift her delicate brows as who should say: "You old blue-stocking!"

Mother dear, that, I am afraid, is what I am. That's how you raised your daughter and I don't think that either you or I regret it. Indeed, if we had more blue-stockings with the same determination to make good students of the children who come to us, perhaps in course of time, their mothers would not look down their noses at us, would come to see us for the human beings with good intentions that we are. I should also quite seriously object to their thinking that only our intentions are good. We have a long record of service. For years, we have taught girls like Malati and have made them good, honest, clear-thinking students. If Malati doesn't shine at algebra and civics, I don't think that the world will come to an end, because she does shine at English, Hindi, history and geometry. I do my best to tell her that it is important to be an all-rounder, to use her mind on everything, but I can't quite help agreeing with her that "history is so much more interesting than geography."

I hope that you are now keeping better and that you have laid in a stock of woollen socks to protect you from the cold winds that blow. At the moment, the only cold wind that I feel is the chill of a disapproving parent.

Ever your affectionate daughter,
BINA

The subject of the foregoing letters, Malati, aged 12, wrote as follows to her friend, Lakshmi, aged 13:

Lakshmi darling,

School has begun and it is endless fun. I never saw so many girls before; it's the nicest thing to go from a small to a big school. I only wish that you were here, I should chat with you all day long. I should tell you how I can barely wait for the school bus in the morning, that I don't like school to come to an end. Our Principal is a tall and gracious lady — even Mummy says she really is a Lady. As for my teachers, they are wonderful. I like Miss Das best. She isn't young and she isn't pretty and she isn't like Miss Chanda at our last school, who was always beautifully dressed and always laughing. Miss Das does laugh but only when there's something to laugh at. I get the feeling always that she's safe and nice and "there." Do you know the feeling? She's there when you want to ask her a question, and she's there when you are puzzled, and she's there when you're really happy about something to share your fun. And she talks about history as if it were next door to you, and she reads *Pride and Prejudice* and *Mr Pickwick* as if they were here at Delhi and not far, far away in England. Miss Das is homey that's why I like her.

Isn't that a funny thing to say? Because if you have a nice home, and I have always been told that I have one, you shouldn't need anybody to be homey in school, should you? Mummy is always bubbling over with fun. She is very nice to laugh with, but when I am puzzled, she can't answer my questions. Then I have always to go to Miss Das. So, perhaps, it is as well to have the one for play and the other for work. What do you think?

There are lots of other girls here and we talk about our mothers and teachers and our fun and sometimes we compare our exercises and work out sums together. I don't like algebra. But the rest is very, very exciting and I do like Miss Das.

Love

MALATI

And now, Reader, I leave you to judge for yourself the problem of these three people who have described one another and, incidentally, themselves.

9

MILESTONES IN EDUCATIONAL PUBLISHING

MOST QUINQUENNIAL REVIEWS on education are heavy with fact. Assessment is generally tentative, and weighty statistical tables at the end of the volume warn the reader against rash conclusions. Fortunately, a review of the last five years in the educational publications planned, produced, published and sold by the Ministry of Education and Scientific Research need not depend for its statement on statistics. If figures appear, they do so to supplement conclusions, not to justify them.

Ten years ago, the Ministry had published about 125 publications. Most of these were State reports—annual, quinquennial or decennial—of the Central Ministry or of the States of the Indian Union. Particular parts of the country that were visited by particular officers sometimes became the subject of reviews, and frequently the reviews were discerning and valuable. But the conception of an educational publication as a pamphlet with a thesis that would be of some practical value to the practising teacher had scarcely made its appearance.

Towards the end of 1952 and early 1953 this new idea took shape. An educational publication need no longer be a stodgy bluebook. It need not necessarily be covered with figures that, when left uninterpreted for pages, can mean little to the teacher in India (or indeed anywhere in the world) and can mean less to the layman. The new educational pamphlet that was envisaged was the sort of statement that any one could understand, who could be persuaded to read it. It had to be in a language that was easily intelligible to the secondary school teacher. It had to be practical and to take its inspiration from the educational life of the country.

Sometimes even the teacher requires just a reference book, and the programme for the years that followed always included directories, handbooks, reference books in statistics and pamphlets of educational information for foreign students coming to India or for Indian students going abroad. These are part of the stock-in-trade of every educational institution and are particularly valuable for college libraries and for staff libraries of secondary schools. However, now that the educational publication need not restrict itself to recording educational progress made in this or that State, it was no longer a vehicle merely of information and a medium of educational publicity. It had and has a new function to perform.

What is this new function? It has to set the teacher thinking and to keep him thinking. It has to convert all educational full-stops (and these are very easy to come by in routine educational work) into educational question marks. The writers of these new "Studies in Education and Psychology" did not always prove their thesis to the complete satisfaction of a penetrating reader, but they always turned up new earth and in doing so caused that degree of intellectual and educational disturbance that is good for workers in this field. In the course of the next five years, the educational pamphlet and its authors made certain substantial discoveries. They discovered, for instance, that it is sometimes possible for an educational pamphlet so written as to arrest the attention of the teacher and to cause that particular disturbance that I have described as healthy for the teacher, to sell itself. It does not need the clarion cry of modern advertisement. It does not need a fiat from anywhere to make its purchase imperative. All that it requires is that it should be intelligently conceived, easily and clearly written and reasonably well produced. It is also essential that it should be inexpensive, so that it can come within the reach of the teacher of India.

Between 1953 and 1958 we published over 275 educational works, that is to say, over twice as much as we had published in the fifteen years preceding 1952. These publications vary from the education reports for which a tradition had already been created by the end of 1952 and the statistical assessment that I have mentioned, earlier, to such new things as *Provisional and Finalized Lists of Technical Terms in Hindi, UNESCO Projects in India, Experiments in Child Education* and a string of exciting new monographs such as *The Single-Teacher School, Vidya Bhavan Open-Air Session, Research and Experiment in Rural Education,* and *Child Art,* the Ministry's first pictorial publication designed to interest and assist teachers of art and to entertain children.

This was a first step in the right direction and it was followed by a series of other steps that widened the fan-line pattern of the educational publications programme and intensified its value. One of these was *Seven Years of Freedom* brought out in 1954, that was a bird's-eye view of progress made in various branches of education since 1947; another, *Student Indiscipline* in English and Hindi, a third, *Experiments in Teacher-Training* and a fourth, *Better Teacher Education.* There followed *The Content of History in Indian Schools, Understanding Basic Education, The Five-Year Plan, Schemes of Educational Development,* and *The Five-Year Plan—A Brief Review of Progress, Self-reform in Schools: A Report by Working Educators,* and

Headmasters on Secondary Education.

In the last two publications more new ground was broken, for at last the working teacher was provided with a platform and could speak on developments in his own profession. Verbatim reports were kept of two seminars and the results when printed were used by the teachers and headmasters who attended the seminars for the benefit of colleagues in their own schools. Much later when the Ministry ran symposia in its main periodical *The Education Quarterly* (that it later issued as separate publications under such titles as *These Schools are Ours* and *My Idea of a University*), the teacher spoke forthrightly as the expert that he is. At last he was able to offer the country his own practical experience which is the most valuable of all educational counsel.

I have described the development of educational publications as a fan-lime movement. A fan consists of a certain number of fine pleats that are revealed as the handle opens the fan out. This is clear as we move down our five years to the present day. Increasing awareness of rural education gave rise first to "Rural Institutes" and later to a monograph on "The Rural Primary Teacher" in English and Hindi. Then, confusions and misunderstandings on Basic Education and the programme for Basic Education stimulated such publications as *The Concept of Basic Education, Bibliography on Basic Education,* *Handbook for Teachers of Basic Schools* (in Hindi and English), *Report of the Assessment Committee on Basic Education* (Hindi and English), *Orienting Primary Schools Towards the Basic Pattern* (Hindi and English) and *Seminar on Basic Education*.

Child Art had opened a new field of study—Studies of Culture-in-Education. This was followed presently by *Child Writing*, that consisted of the experimental writing of children between the ages of four and sixteen in various countries of the world and over a period of three years, *Playwriting and Playmaking*, which was an introduction to drama for university students, and *The Film as an Educational Force in India*. One of the main pleats in the educational fan is the book that caters in a rather special way for the practising teacher and on this there have been two—*The Teacher We Need in India Today* and *The Teacher in India Today*. The first sold out in three months; the second sold very well.

Before 1953 the educational best-seller was unknown in India. That is no longer so. A "best-seller" in education requires definition, for our editions do not ordinarily exceed 5,000 though some have print orders of 12,000 and 15,000. But pamphlets that run into two or three reprints or editions in one year may, it seems, with some justification, be regarded as educational best-sellers. This has now happened with several publications. It has happened with *Teachers' Handbook of Social Education,* with *Scholarships for Studies Abroad,* with *The Single Teacher School* and with *Student Indiscipline.*

That these publications and periodicals are read is testimony to the fact that educational journalism in India is now a force to reckon with. That the public demands more and more of the sort of educational publication that I have described is good news for all teachers, writers, editors and publishers of enterprise. It is especially good news because we have needed for some years a common platform on which these people shall meet to coordinate their complementary thinking and activity.

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